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WEEKLY REVIEW.

—Attention is naturally drawn to the numerous earthquakes that are now occurring, specially in North America where they have been comparatively unknown. We call the land *terra firma;* the difficulty is not generally with the ground beneath our feet, but with the people who walk upon it; the instability is with them not with it; we do not put down our feet tenderly or timorously, as though walking on thin ice; but with the consciousness that many thousand miles of solidity are under us; the heavens may possibly fall but the earth give way never. And really the experience of most people favours this feeling of assurance. The writer of this has spent more than seventy years upon this sublunary globe, in Europe, Asia, Africa and America, in the different zones, and yet one minute of all that time would cover his experience of earthquakes. The following letter written by a minister in a place called Summerville, South Carolina, September 6th, will give an idea of the feeling that comes over a person when *he finds that the earth beneath his feet has lost its stability*:

On Tuesday night our children had retired, and were sleeping soundly. Wife and I were sitting near the table in our sitting-room; the one engaged in sewing, the other in reading. Suddenly, about 10 o'clock, without any premonition, there came a terrible crash, causing the house to tremble so that we supposed it was tumbling to pieces. The light on the table was instantly extinguished, and the sensations we experienced during the next forty or fifty seconds, no pen can possibly describe. I grasped wife in my arms, and we had the utmost difficulty in keeping our feet. She cried, "What shall we do?" I replied, "Trust in God, and keep perfectly calm." It was impossible to move from where we were standing. The building seemed as though it was being crushed to atoms, and with the falling of bricks from the chimneys, the falling of plaster, and pictures, and dishes, and the dashing of furniture about rooms, the creaking of the house, and the thunderous noise outside, it seemed as though the end had come, and we were being engulfed in the earth. As soon as the shock somewhat subsided, we rushed for the children, who were occupying three separate rooms. When I reached my eldest boy, I found him completely covered with the plaster that had fallen from the ceiling; but fortunately he was uninjured. We soon succeeded in getting them all safely from the building, and in their night-clothes, and wrapped in sheets and quilts, we deposited them on the street in front of the house. Several of the neighbouring families came into our group, and there together we waited seven long hours for the dawning of the day. All through the night, shocks of greater or less violence were experienced, but none so great as the one that drove us from the house. There was no escape from the town, for the railway was badly damaged, so that we could only make our families as comfortable as possible, and calmly await the future.

To add to the horrors of the night, the colored people seemed to be perfectly frenzied. As we rushed out of doors that night, the sounds that greeted us must be worse than pandemonium. Some screaming, others praying, still others groaning, and all this commingled with the barking and howling of hundreds of dogs, produced a wild wail of agony, which I pray God I may never hear again. You know how sounds reverberate through these tall pines on a still night, and this night was perfectly calm.

—Awful as these catastrophes are, they do not generally involve such destruction of life as one would suppose. In exceptional instances they do; but the percentage of the earth's population that die by earthquakes would be a good deal under one per cent. It is remarkable that there should have been such a destruction of the houses in Charlestown last month, with so little loss of life. The scientists are not agreed as to the cause or causes of earthquakes; one of the most recent theories is that they are caused by the moon's *perigee* or proximity to the earth; but even if this had to do with it, it would still leave many unsolved questions. While we fully recognize the chain of material causation, we none the less believe that God accomplishes moral purposes by means of natural phenomena. Nothing is more calculated to make men sensible of their dependence, their insecurity, their need of an Arm that is almighty, than to find the earthquaking beneath their feet. The extract given above shows that faith in the living God gives victory even in the presence of what seems the collapse of universal nature.

—A contemporary seems to be of the opinion that Brahmins who visit Europe are on their return not now compelled to go through degrading penances. It is scarcely two months since a Bengallee gentleman who had been spending some time in England—was it not Mr. Lal Mohun Ghose?—was obliged to take the panchagarya as part of the atonement without which he could not get into Caste again.

—The *Bombay Gazette* is surrendering a good many of its columns to the letters of Count Angelo de Gubernatis, who lately made a flying visit to India and who seems to have been quite charmed with certain aspects of Hinduism that here greeted him. He was enraptured by the recitation of portions of Sakuntula, from the lips of a daughter of one of our townsmen and after that nothing would content him but that he should go through with what he calls a Brahminical investiture. In telling us about it he is careful to add that he is still a good Catholic. To forsake one's ancestral religion is cowardice and treason. And he would have us understand that while submitting to Brahminical investiture, he does not cease to worship Buddha and Zoroaster. Here are his words:—

"I venerate Christianity above all religions of the world, but besides Christ—the God of Love—I can still find a place in my mind for the worship of Brahma—a pure spirit, a supreme spirit which pervades and rules the world; the worship of Budha, the man who sanctified himself by his love of his fellow-creatures: the worship of Zoroaster, which regards light as the symbol of divine essence, goodness and wisdom. Therefore, holding sincerely these views, and loving India affectionately, I desired the privilege of being consecrated a Brahmin by an illustrious son of Brahma."

Dr. Bhagwanlal thus became his godfather in Brahma, and he the Dr.'s godson.

—The same contemporary has these remarks suggested by a sad casualty that occurred on our *maidan* the other day:—

The moral value of any manly game is so great—it has so wholesome an influence upon the character of the nation—that one would hesitate to say of this or of any other of the greater English games that it should be avoided because of dangers that outweigh any advantage that may be got from it. Yet it is impossible—it would almost be regrettable—that an incident like this should pass by without exercising, and properly exercising, some deterrent effect. Those who take to polo will do it with their eyes open, with a full consciousness of the risks they run, and many who value life and limb will ask themselves if any good that they can gain by it is worth seeking for at so great a risk. That the game will last, despite the yearly offering of victims to it, is true enough, and with all its dangers it is perhaps well that it should. A pursuit which brings out some of the best qualities of some of the best of our race yields its recompense on battle-fields and wherever pluck and endurance are called for. Nature's own way of evolving the higher types is prodigal enough, and there, too, if we care to look at the matter in that light, there are risks. "So careful of the type she seems. So careless of the single life." We mourn none the less the loss of the "single life" even when we try to persuade ourselves that it has not been altogether thrown away.

Without at all denying the principle here indicated, we are persuaded that the highest results of the kind referred to may be secured without such hazardous games as polo. We have a very high opinion of the importance of courage; but if we can teach the rising generation to do what is right and say what is true, always and every where, we shall put them on a track where they will find abundance of opposition and of peril. When we consider that comparatively few have the means of playing polo, it will be evident that the accidents that occur in it are a pretty large percentage of the numbers engaged.

—The *Bombay Catholic Examiner* says that the recent attack upon missionaries in Western China was caused by the imprudence of Protestant missionaries.

"The pagans were indignant at beholding one of their pagodas occupied and used as a summer residence by the wives and children of Protestant clergyman. In addition to this

the latter had selected as a site for new dwellings two hills regarded by the population as sacred to their gods."

The outbreak is attributed by the missionaries whose property was destroyed, to irritation among the literary candidates assembled at the place caused by reports of the assaults committed in the United States upon Chinese. Though much property was destroyed no lives were lost, which is matter of thankfulness. The Protestant missionaries occupied buildings and sites which had been freely bartered to them by the Chinese owners. It is a good thing perhaps that there were no Protestant missionaries in Tonking and Annam, or they might have been held responsible in some way for the massacre of so many thousands of Catholic Christians. Our contemporary is pleased to say :—

How far it is possible for the emissaries of an heretical society, burdened as they are with family cares and fettered by a host of worldly considerations, to effect any other result than that of hampering the efforts of the Catholic missionary it may be left to the intelligent observer of their recent proceedings to judge for himself.

It is a good thing that the days have gone by when the Church of Rome had the power to remove, by processes well known, these heretical stumbling-blocks.

—The *Bombay Catholic Examiner* would have us think that it possesses sources of information concerning Italy much more reliable than those which the English journals have access to.

"The glowing accounts which have appeared in some English papers of the celebration at Rome of the sixteenth anniversary of the entry of the Italian troops into the Eternal City describe not so much what really happened as what the enemies of the Pope earnestly desired should happen. As a matter of fact little or no enthusiasm was shown by the population, although here and there, and at considerable distances fron one another, a few flags placed over some of the houses made known the fact that Rome actually does contain a small number of sympathisers with the perpetrators of the dastardly and sacrilegious outrage committed sixteen years ago against the lawful Sovereign of Rome."

—Our contemporary just referred to, notices our review of the book entitled "Our Country," and eagerly snatches at the comfort supplied by its statements concerning the spread of Romanism in America. Romanism is only one of the perils indicated by that book. The prospect for the spread of Romanism, is shown to be intimateiy connected with the spread of Intemperance, Mormonism, Socialism, and the Worldliness induced by wealth. Maintain in the churches of America the New Testament standard of piety, and there will be not much peril to the country through the immigration of so many Romanists. We need not say that Romanism wears in America a much milder expression of countenance than in countries where she has every thing her own way.

—Miss Rainy, sister of Principal Rainy of the New College, Edinburgh, is to visit India this cold season as the representative of the Free Church Ladies' Society for Female Education in India and Africa.

Mrs. Scott, widow of Colonel Winckworth Scott, arrived by last Mail, and proceeded to Delhi where she is to have charge of the Zenana work of the S. P. G. Mission. Mrs. Scott was formerly for some years in India, and is remembered by many as the sister of Mrs. Anderson, formerly Mrs. Nesbit of the Free Church Mission, Bombay. The Rev. W. S. Kelly came out by the same steamer to join the Cambridge Mission at Delhi.

—The Rev. Robert MacOmish, B. D., was ordained by the Free Presbytery of Glasgow, Sept. 12, and soon after left for Bombay where he is to join the staff of the Free Church College.

—To be killed by the fall of a cherub, is something we should not have expected to find in our budget of news from the West. The cherub was, however, a marble one, over an altar in a Roman-Catholic church in Ireland; it fell upon a priest, Dr. Kavanagh, just at that moment engaged in holding up the host for the adoration of the people. He was struck down on the altar-steps and died in about two hours.

—At a large meeting in England a speaker drew the following parallel between Christ and Trade-Unionism :—

Christ always denounced tyranny and wrong wherever he found it. So in their humble way did Trade Unions. Christ taught the need for works, and not words; so did Trades Unions. Christ gave his life to heal the sick, to clothe the naked, to feed the hungry, to drive sorrow away from every heart in which He found it; so did Trade Unionism rightly understood and carried out. Another point in which they might find a similarity between Christianity and Trade Unionism was the abuse which both received from their enemies. Christ was upbraided by the scribes and Pharisees, although none of them could answer when He asked, "Which of ye accuseth Me of sin?" and Trade Union leaders were traduced by the descendants of those scribes and Pharisees, who had pretty effectively propagated their species. Christ taught the dignity and equality of man; so did Trade Unions. He taught the fatherhood of God and the brotherhood of man. Trade Unions strove to bring about the latter, and he and many of his fellows firmly held fast by the former. Man should not cringe before man, but should stand erect with his face to the sky. They had three points in their creed—faith, hope, and charity. Their charity was for all men, their hope was that they might be united, and their faith that God would ultimately bring to pass the time when all His children would be blessed in the equal enjoyment of the fruits of the earth."

Christ taught as follows: Blessed are the poor in spirit; blessed are the meek; those who hunger and thirst after righteousness; the pure in heart; peace-makers; the persecuted.

—The Indians who were taken to England to exhibit the arts and industries of India in the Indian and Colonial Exhibition, arrived this week from England. They have much to tell about the attention received by them, even from the highest in the land.

—Our Native friends are petitioning Sir Frank Souter to add to the benefit bestowed on the community by the substitution of victorias for buggies, by making the *rekla* a more commodious vehicle. There is certainly room for improvement. We sympathize with Native ladies that have to climb into these ungainly vehicles, having at the same time to guard against a kick from one of the bullocks. We hope the petition will be successful.

—We learn from the *Free Church Monthly* that success has really attended to brig about union of the Waldensian Church with the Free Italian Church. The question of name has been thus settled :—

The United Church conserves the name of the Waldensian Evangelical Church, leaving, however, the power to individual congregations to take the name of the Evangelical Church of——, and expressing the desire that the day may come in which the various denominations in Italy shall unite to form the one Evangelical Church of Italy.

—The Convent of the Dames Augustines at Auxerre was invaded the other day by a crowd of 200 citizens.

The only daughter of M. Gallet, Mayor of Egleny, had been in the habit of withdrawing every year to the convent of the Dames Augustines for a period of religious retirement. This year, after coming of age, she withdrew to the convent as usual, but did not return at the appointed time to the paternal roof. It appears she wrote to her father saying she had resolved to consecrate her life to God. M. Gallet was in despair at this announcement and went at once to the convent at Auxerre, where he sought to see and speak to his daughter.

All his efforts were in vain. He was absolutely denied the privilege of seeing his own daughter. He then made known to the facts and appealed to the public to stand by him, and on a certain day accompanied by relatives and others proceeded to the convent and renewed his request to see his daughter. The sisters refused him admittance, declaring that his daughter was not now in the Convent. The father did not believe them, but with his friends entered and threw the front door wide open when about 200 persons rushed in. The convent was searched and *the young lady was found*. It is this readiness to subordinate truth to what are thought to be the exigencies of religion, that has contributed more than anything else to make the French so distrustful of the Roman Catholic Church. Nothing is more contrary to the spirit of Christianity than this underhand and insidious way of advancing the interests of the Church. There ought to be a lesson here to those Protestants (?) who commit their children to these amiable nuns.

INTERNATIONAL BIBLE STUDY.

October 31, 1886.——*John* 20 : 1-18.

See last Guardian.

November 7.——*John* 20 : 19-31.

"That same day at evening, being the first day of the week." It was the first day of the Jewish week. The days had no distinctive names among the Jews, but were distinguished as first, second, etc. The day that was to be observed as the Christian Sabbath is here spoken of as the first day of the week because there was then no other way of designating it. The Sabbath can only be after six days, and the Christian Sabbath is the seventh day of the week, and not the first. "When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." The disciples were in trepidation, fearing that the Jews might determine to make a clean sweep of the party of Christ, and had carefully barred the doors. Their fear of the Jews was greater than their hope of the Master. Yet how much reason had been given them to believe that Christ had risen! He had first appeared to the women, Matt. 28 : 9; then by

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Mary of Magdala; then by Peter, 1 Cor. 15 : 5; then to the two disciples, going to Emmaus, who returning to Jerusalem, reported it to the rest. All this had failed to convince them. How far they were from being the credulous disciples whom some fancy them to be. Their hopes had been so terribly confounded by the ignominious death of their Leader, that they came almost to look upon hope as an enemy, a traitor. It seemed preposterous to them that Christ should rise again, for if he had power to do this, why did he hang on the cross between two thieves. Then, if ever, he should have displayed his power. Now, even if he should come to life, would it matter much, with the opprobrium of the cross resting upon him and his? We see then how formidable the barrier of unbelief that had to be overcome in the hearts of his own most intimate disciples. Skeptics should take note of this. They are ready to say, If we had been there it would not have been so easy to convince us. Was it easy to convince the apostles?

The bolts and bars could not keep Jesus from them. He appeared in the midst. They saw him, his pierced hands, the wound in his head; they put their hands upon him; he ate before them; and they saw that it was the very same Jesus, in the very same body which they had looked upon three nights before in the upper chamber. Then were they glad indeed. Especially, when he proceeded to show them in the Scriptures the prophecies that demanded the very termination of his life which they had witnessed, and when they began to apprehend the propitiatory character of his death. See Luke 24 : 44-47.

"*Peace be unto you; as my Father hath sent me, even so send I you.*"

They were to carry on his mission, to convey to men the salvation purchased by his death. His Father had sanctified him and sent him into the world; he would sanctify and qualify them for their mission. The Father had not left Jesus alone, but was ever with him. In like manner Jesus, with all power, would accompany the disciples. "Breathing on them, he said, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The chief obligation on the believer is, not so much to ask for the Holy Spirit, as to receive Him; for when God gives his Son, he gives the Spirit who alone can reveal him.

It is all-important that there should be these authoritative words, investing the apostles with plenary power to lay down the terms of salvation, the privileges and responsibilities of the New Testament Church, and to determine how much of the Mosaic code was still to be observed, in a word to make the stupendous transition from the Old Testament and the New. This was only *partially provided for* in the teachings of Jesus himself, for the reason that he had to die and ascend to heaven, before the Spirit could be poured out and the blessings of the New Dispensation be apprehended. So in the Acts and Epistles we have the instructions that we need. We know that we are justified by faith in Him who died for our sins; that circumcision is not necessary; that the Lord's Day is to be observed; that sacrifices are obsolete; that we are to call no man common or unclean; that believers are a habitation of God through the Spirit, &c. &c.

Thomas was absent on this occasion. And when the other ten told him about the appearing of Christ, he could not believe it. One after another they sat down to tell him all about it, and go over all Christ's words, but he found it much easier to suppose that they were the victims of some delusion than to believe that the crucified and buried Jesus had come to life again. The skepticism of our day ought to be satisfied with the stand now made by Thomas. What better advocate could they wish. But on the evening of the next Lord's Day, Jesus again appeared in their midst and said to Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless but believing." Thomas now believed; he exclaimed, My Lord and My God. Ye believe in God, believe also in me. Jesus said: "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

Reviewing now what he has written, John says: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." There is here an adequate presentation of the Saviour, fitted to win the confidence of every one willing to know the truth.

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SATURDAY, OCTOBER 30, 1886.

MISAPPLIED SCRIPTURE.

THE New York *Christian Union* has a department which deals with misapplied Scripture, and in reply to a correspondent's question respecting the text in John v. 39, 40—*Ye search the Scriptures because in them ye think ye have eternal life; and they are they which testify of Me, and ye will not come unto Me in order that ye might have life*—says:

"Life only proceeds from life. Biogenesis is spiritually as well as materially true. The living never comes from the not-living; and a book is the not-living. It may communicate the living: but it does not itself live. Whatever inspiration there may be in *Hamlet* comes from Shakespeare; whatever in "Paradise Lost," from Milton. Whatever inspiration there may be in the New Testament comes from Christ. The Bible is like the casket which contained fair Portia's portrait; it is of value only when we open it, see the portrait, then turn to the living One who stands at our side, and whose image is presented to us, and take Him for our own. The Church is full of men who search the Scriptures, and yet will not come to Him of whom they testify, that He may give them life. They search it for texts to defend their own creed, or for texts to attack another's; they use it now as earth works, now as ammunition. The pathetic complaint which Christ uttered against the Pharisees He might utter with like significance to-day against many a Bible student: Ye search the Scriptures because in them ye think ye have eternal life; and they are they which testify of Me, and ye will not come unto Me that ye might have life. Reader, you are a Bible student. Why? For what are you studying the Scriptures? Are you looking in it for a living, suffering Saviour? and when you find Him do you come unto Him that He may give life to you? Or is it to you like the empty tomb to which the disciples came, expecting to find a dead Christ, and really finding none?"

Let there be faith and the word of God is really God speaking and to receive it is to receive him who said "Let there be light and there was light," and who said: "Stretch forth thy hand" and the withered hand was stretched forth. What else is taught in Romans 10? "Say not, Who shall ascend into heaven, to bring Christ down,—the word is nigh thee, even in thy heart and in thy mouth, that if thou wilt confess with thy mouth the Lord Jesus and believe in thy heart that God has raised him from the dead, thou shalt be saved." What else is taught in Hebrews, 4 : 12, 13? Before the sacred writer gets through with this account of the word of God, he identifies with God himself. This is a remarkable passage and it may be well to quote it.

"For the word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." (R. V.)

Not only are life, discernment and extraordinary power here attributed to the word of God, but the word is identified with God. His is the omniscience and omnipotence that are found in the word. A book is the not-living, says the *Chr. Union*, and it says that the inspiration in Hamlet comes from Shakespeare. Yes, but without Shakespeare's words we should have no Shakespeare, and without the testimony of Christ in the Scriptures we should have no Christ. Shakespeare lived and died, and for centuries has been not in the world and no matter how we may search his writings we cannot have actual communication with him. But Christ is alive for evermore, and is present with all his powers wherever his word is found, and when there is faith that word becomes Christ speaking, and what Christ can do that the word can do in the heart. This is what is taught in John, 6th chapter; in fact, all through the Gospel of John. "My words they are spirit and they are life." It is the manifestation of the Word of God that we look forward to in the 19th chapter of Revelation. It is great mistake to suppose that we have to go back 18 or 19 centuries to find Christ. He is present with his people unto the ends of the earth. All things are possible to him that believeth, because faith takes hold of the word of the All-powerful One. A book is the not-living; the same may be said of the word which the apostles heard from the lips of Jesus. In fact it was not till Christ had disappeared from their eyes that the words which they had heard became mighty and transforming in their hearts. It is very true that the word of God is dead enough to those who have not faith in exercise. Light from the sun only becomes light when it enters our atmosphere; and the word of God demands the receptivity, the susceptibility which faith induces. So that the distinction is not between faith and a living person, but between faith and non-faith in the one addressed.

Heaven and earth shall pass away, but my words shall not pass away, said the Son of Man, some 1860 years ago. There is to be a new creation; new heavens and new earth. As the world that now is was spoken into being by the word of God, so the new creation shall be spoken into being by the word of Christ, the word that is now with us waiting the utilization of faith.

PLAIN PAPERS ON SCIENCE AND RELIGION.

II.

Another Prevalent Error Corrected.

A cursory acquaintance with the skeptical literature of the day is sufficient to evidence the fact that skeptics are very desirous to make it appear, that there is what may be termed an irrepressible conflict between Christianity and science. The attempt to produce this impression in the minds of the general public is persistently made in face of the well-established fact set forth in the previous article, that the master spirits of science have been and are devout Christians. We hereby enter an emphatic protest against the erroneous idea that there is a necessary feud between the truths of Christianity and the science of our day. We are bold to affirm that it is *not* the case that these are in irreconcilable opposition to each other.

It may be granted at once that undoubtedly there are scientific *inferences* and *hypotheses* which directly antagonise Scripture and interpretations of Scripture. But science and Scripture, *when both are rightly interpreted*, are not at variance. As a thoughtful writer well remarks: "The interpretation of Scripture is quite a different thing from Scripture itself. And the interpretation of nature is quite a different thing from nature itself. Nature is the one Book of God that I recognise as manifesting his *working*, and the Bible the other Book that I recognise as revealing to me his *will*. And these, I am throughly convinced, are one in all their mutual relative matters wherewith they respectively deal." (*Studies in Life, p. 6*) On this point an eminent scientist says: "When two beliefs seem incompatible it does not follow that one is true and the other false; they may both be true. In the disputes of theologians and men of science it is generally believed that one side must be in the wrong; yet in many of them both may be right, and their opposition may be due to their both being ignorant of some intermediate truth, which, when gained by increasing knowledge, will combine the truths they now hold apart." To borrow an illustration of the truth of this from chemistry—a third gas will sometimes make two others unite which would otherwise explode.

Granted, then, that there are some forms of religious belief which can never be squared with some forms of scientific belief. But this only militates against that special form of so-called religion on the one hand, and that special form of so-called science on the other. But this does not imply that science and religion are necessarily and finally antagonistic, that there cannot be, even in the fulness of knowledge and in the perfectness of faith any point where science and religion run together, and are found indeed but one. "A real antagonism between religion and science emerges only when the latter recognises only the validity of *phenomena*, and excludes all operations of man's spiritual part."

Christianity, therefore, need not look suspiciously on science; nor should science regard Christianity as a foe. Generally speaking, faith and reason have their separate spheres, their different realms, looking at the matter from one standpoint; yet their domains overlap one another and their roots intertwine. Faith, as it were, opens a door to the human mind which reason of itself could never have unlocked; but though the door thus opened, reason may enter with all her loftiest powers, and expatiate at will in the fields of inexhaustible wisdom. Both are God's true servants joined together in a bond of mutual service; and what God hath joined together let not man put asunder. "Reason and faith are, in the divine order of things, destined, as it were, to a spiritual wedlock, in which faith shall be the masculine and productive, reason the feminine and receptive power. Faith from the invisible world in which it lives, must bring the truth unattainable by reason, and present them to her." (*Modern Doubt and Christian Belief, Sec. 2*). In a similar strain writes a profound metaphysician: "It is not good either for faith or reason that it should be alone. The latter is in itself hard, bony, angular, and, unmarried to the other, is apt to become opinionative, obstinate, and dogmatic; the former, without her partner to lean on, would be facile, weak, and impulsive. The one is the help-meet provided for the other, and let there be no divorce of the firmer from the more flexible, or the more devout and affectionate from the more considerate and resolute." (*Intuitions of the Mind*, p. 422.)

No Christian thinker despises reason, or is in any way unwilling to allow reason to exercise its keenest powers in its legitimate sphere; but when reason steps out of that sphere and disregards the just claims of other departments of our being, or spurns the aid which they afford in the ascertainment of truth, then the Christian is bound to protest, and is justified in doing so. When reason, as it were, drops the guiding hand of its companion, Faith, and degenerates into rationalism, dwarfing itself by denying any power higher than its own, it is high time to call a halt.

> True faith and reason are the soul's two eyes;
> Faith evermore looks upward, and descries
> Objects remote; but Reason can discover
> Things only near,—sees nothing that's above her

So saith the quaint Francis Quarles, and to his lines we may add those of Bryant:

> [Reason] should be my counseller
> But not my tyrant. For the spirit needs
> Impulses from a deeper source than hers,
> And there are motions, in the mind of man,
> That she must look upon with awe.

When skeptics vauntingly proclaim that science and religion are irreconcilable, according to their notions, it would be well if they were first to settle finally and authoritatively what is science, and who are the scientists whose dicta, subversive of religion, we are bound to accept. Before speaking so confidently of the want of harmony between science and religion, they ought first reconcile science with science. Scientists themselves may well remember the multitude of theories that have been paraded before the world in all the pride of confidence, yet had soon to be buried out of sight as an untimely birth. Each of the sciences is the record of a struggle up through false theories, many of them now so ridiculous that it looks like a caricature of the human intellect to believe that they were ever soberly advocated.

Take as a typical instance, Professor Huxley's wonderful discovery of "the progenitor, as in the past so in the future, of all life on our planet,"—even the gelatinous deep-sea mud, which he baptized with the high-sounding name of Bathybius, meaning "deep life." The champion infidel, Strauss, eagerly seized Bathybius as a weapon with which to complete the demolition of already staggering Christianity, and actually made it the chief argument against supernaturalism. "As devout believers in Bathybius, educated men—Strauss affirmed in the name of what he mistook for German culture—could no longer be Christians. Bathybius had expelled miracle" (Joseph Cook). It is needless to inform our intelligent readers that Bathybius has long since been consigned to the limbus of exploded absurd theories of rash scientists, covered with the well-deserved ridicule which outraged science heaped upon it. Yet Bathybius it was which was heralded as having struck the death-knell of Christian belief and hope and as the annihilator of miracle and the Creator! Speedily and ignominiously it took its place with many another ghost of not blessed memory in the history of hasty speculation.

The great Newton's theory of light, the *corpuscular* theory, which was generally accepted by the scientists of his day, has long since been abandoned in favour of the *undulatory* which harmonizes better with existing facts and phenomena. It will be remembered how Sir John Lubbock and Sir Charles Lyell came to wonderful conclusions on the strength of a piece of Egyptian pottery found in the mud of the Nile Delta at a depth of 39 feet. These learned scientists estimated that it had been buried for at least 13,000 years, and gave bricks and pottery in Egypt a date from 12,000 to 60,000 years back. This great discovery of course proved the Bible to be a huge fable or bundle of legends. But unfortunately for all this fine speculation, Sir Robert Stephenson found in the very same Delta, at a much greater depth than the piece of pottery referred to, a brick bearing on it the stamp of Mohammed Ali, a recent ruler! Well might the *Anthropological Review* indignantly lament that so eminent a savant as Sir Charles Lyell "should have thought it worth his while to notice such absurdities." But equally-eminent men are still noticing and parading equally-great absurdities, year after year, and by means of them the Bible will be utterly overthrown, probably a dozen times before the nineteenth century closes! In the settlement of these questions we have only to stand still and let the men of science do their work. On this point of the demand which some scientists have ventured to make for a greater antiquity for man than the Bible can possibly allow, all we need to do is to introduce them to the great men of their own department of science, one of whom is Sir William Dawson, who speaks on this wise: "As a geologist, and as one who has been in the main of the school of Lyell, and after having observed with much care the deposits of the more modern periods on both sides of the Atlantic, I have from the first dissented from those of my scientific brethren who have unhesitatingly given their adhesion to the long periods claimed for human history, and have maintained that *their hasty conclusions* on this subject must bring geological reasoning into disrepute, and react injuriously on our noble science. We require to make great demands on time for the pre-human periods of the earth's history, but not more than sacred history is willing to allow for the modern or human age" (*The Origin of the World*, p. 320).

Time would fail us to make mention of the 'irrepressible conflict' between living biologists, physicists, naturalists, metaphyscians, *et al.* Suffice it to say that the warfare between the science of to-day and the science of yesterday, and even between rival schools of particular branches of science of to-day, has been and continues to be more bitter and destructive than *the antagonism between science* and the Bible. It will be in order for skepticism to vanish itself when any one fully-established fact or absolutely correct conclusion of science is proved to be contradictory to any rightly-interpreted truth or statement of Scripture. Such has not been done up to the present hour. While numberless scientific theories have been exploded and abandoned after a brief existence, the Bible still stands more impregnable than ever, commanding firmer, because more intelligent, confidence and more devout reverence from those who examine it in the right spirit, than has ever been accorded it before.

Before leaving this topic it may be useful to note that in the August number of the *Nineteenth Century*, Professor Dana, one of the most eminent living geologists, unhesitatingly affirms his belief that the first chapter of Genesis and science are in full accord.

In summing up the relative positions and respective spheres of science and Revelation, it may be broadly stated that, Science aims at generalization, the Bible aims at the renovation of the individual man. Science is in the search to know, the Bible is in the strife to do. Science elevates the intellect, the Bible purifies the heart. Science throws light on the wonders of Creation, the Bible on the wonders of redemption. Science deals with the secret harmonies of physical existence, the Bible with the discords of man's sin. The one is the sphere of the few, the other is the realm of all. They are both necessary, they are both in harmony; the light of both is irresistible when it is allowed to shine in its native glory, and there is room for both in daily discovery and joy, for the field of each is infinite.

Let it be understood, then, and let Christians unwaveringly insist upon it, that there is no irreconcilable quarrel between Revelation and Science. Incorrect and superstitious theological interpretations of Scripture, on the one hand, and erroneous and hasty inferences from nature, on the other, have had their part in creating an apparent antagonism. But more careful work on both sides is helping to banish this antagonism and to minimise the differences between them; and we are glad to believe that the day is fast approaching when the man of theology and the man of science will both see eye to eye and sit together in abiding concord at the feet of the King eternal, immortal, invisible, the only wise God, who liveth and reigneth for ever and ever. Amen, *so let it be.*

J. E. R.

(To be continued.)

SPECIAL MISSION SERVICES IN TRICHUR AND KUNNANKULAM.

A SERIES of special services has been recently held first at Trichur and then at Kunnankulam. They have been seasons of remarkable blessing and revival to the Native church, similar to what was experienced in the services held at the same stations about this time last year,—and the Rev. Isaac F. Row, of the Anglo-Indian Evangelisation Society, has been again the honoured instrument in God's Hands in promoting this revival. During the Trichur Mission he was, however, ably assisted by a Native Christian gentleman from Colar, Mr. Lakhsman Rao, and also by another lay-helper Col. Bredin. The addresses to the Native congregation were of course interpreted into Malayalam. There had been much previous prayerful preparation, and considerable expectation of blessing was aroused. *Trichur* is a large Hindu town, 20 miles South of the Madras Railway, belonging to the Native kingdom of Cochin, and is the quay to a system of lagoons or Backwaters which run down the Malabar Coast as far as South Trevandrum. It has been a C. M. S. station for about 45 years. The C. M. S. congregation numbers about 900 souls. *Kunnankulam* is an outstation of Trichur, and contains about 200 Native Protestant Christians. Some special features of interest in the Trichur Mission this year were first that it was extended over a much longer period of time than last year and embraced a larger tract of country; secondly, that it included a series of special services in English for the benefit of the Anglo-Indian community; and thirdly, that it aimed especially and with most encouraging results at the conversion of children as well as adults.

The Mission commenced September 9th and closed October 17th. During the interval between the services at Trichur and Kunnankulam, an evangelistic tour was taken right through the country as far as Ernakulam and Cochin, and splendid opportunities for preaching the Word to large congregations of Hindus were granted to us. At *Cochin* (an important seaport under British rule), a short mission was held, though the people were hardly prepared for it. But considerable interest was excited, and the attendances on the week-day night, and in the early mornings, were most satisfactory.

But to revert now to the revival in *Trichur*. It commenced on Sunday, Sept. 12th, after a powerful sermon by Mr. Row on the outpouring of the Holy Ghost on the Day of Pentecost. There was a fine Native congregation of 315 souls. Immediately after the sermon first the workers, then all believers were asked to come forward and seek in earnest prayer for this enduement of power for service, that our mission might not be in vain. Then lastly anxious inquirers were urged to come forward and plead for pardon. The church became a Bochim. The power of the Spirit of God, in deeply convincing of sin, and in helping in prayer was manifestly present.—At the evening Malayalam service, there was a similar breakdown on the part of seekers for salvation, many men, women and children being greatly agitated—especially a heathen man, a nair, an inquirer, almost swooned away, trembling all over under deep conviction. A few days afterwards this man came out into the full light and liberty of the gospel, his countenance indicating the inward change he had experienced.

On Monday evening (Sept. 13), Mr. Row preached a most simple but earnest sermon on "Jesus of Nazareth passeth by" or the healing of the blind man at the gate of Jericho, dwelling on three points (1) The intense earnestness of the man in calling to Jesus. (2) It was his last chance. (3) The happy result. The sermon produced a profound impression, and a large number came forward to be prayed for. Some heathens were present and earnestly spoken to by Christian workers.

On *Tuesday* (Sept. 14) at 10 a. m., we had a consecration meeting. This was one of the most impressive and effective of the meetings. Before we commenced, some women in the congregation were crying out loudly for mercy. Many believers were afterwards completely broken down. The subject was Numbers v. (1-10) on the paramount importance of holiness, recompense, restitution, and giving at lea t a tithe of our substance for the Lord's service. There was deep repentance and crying to the Lord. A similar meeting on Wednesday morning, in which the epistle to the church at Ephesus Rev. ii (1-12) was taken up, was very solemn. Outside all may seem *fair* and *praiseworthy*, and yet there may be the sin and danger within, in the heart, of leaving the first love. There was much humbling of ourselves before the Lord, and confession of weakness and unworthiness,—and exhortation to look only always to Jesus. Every evening during the week except Saturday evening an evangelistic service was held, always followed by an inquiry meeting to which the whole congregation stayed. And the Spirit of God was manifestly working in our midst. In the afternoon we had special meetings for women, or children. On Wednesday afternoon we had an interesting meeting for Hindus in the new C. M. S. Middle School, right in the centre of the Town. We had music and gittas, and drew a fair audience of young men and boys about 30 or 40 Hindus besides as many Christians, and Mr. Lukshman Rao gave a most interesting and touching address, about his conversion to God. As a Brahman, all his religious ceremonies gave him no peace of mind, no comfort, but at last he was led to find Christ as his Saviour, and now he could speak from the standpoint of a joyful Christian experience.

On the Friday evening Malayalam service 385 were present, and Mr. Row happened to preach that night a sermon he had preached in the Church last year on Belshazzar's drunken feast, the text being, "Thou art weighed in the balances, and art found wanting," Dan. v. 27. After the sermon a most earnest appeal was made to the unsaved. Several came forward to be prayed for and wept much. There happened to be in the congregation that night an educated member of our congregation, who had once been a Mission Agent, but had become the victim of drink, and though he had signed the pledge, he had broken it. He was hardening his heart against these services, and had not yet attended any. Last year also he had kept away from them. That very morning I had been to his house, because he had been intoxicated the night before and had assaulted another member of the Church. The effects of the liquor had not passed away. I talked seriously but kindly to him, and prayed with him, and he promised to come, and for the first time he came that night—and the words especially blessed to him were "*In that night* was Belshazzar the King of the Chaldeans slain" and led him after some delay and hesitation, to come forward as a seeker, and to cry for mercy, while the day of mercy lasted. He subsequently on two or three occasions gave very clear testimony of his conversion, and in the newly-found strength of Christ again took the pledge. I might mention in connection with this point, that at the close of the mission, and as one result of it, 30 new members in Trichur were enrolled on the Books of our Native Church Temperance Association.

On Tuesday evening (Sept. 21), we closed the regular succession of services, as we intended to go to Cochin, and then return for one or two more services. It was a dark night, the school-children and Christians who had come in from the outstations had left Trichur. Only 140 were present. It was a Prayer and Testimony meeting. About 20 men and 10 women came forward to testify they had received Christ as their Saviour during these services. This by no means represents all. Their testimony was very satisfactory, and very good advice was given to these new converts on prayer, reading the word of God, and seeking intercourse with Christian brethren. More than fifty persons present professed to have found Christ during the previous special mission in 1885. After our return from Cochin, the winding up of the *Trichur* mission services was on Sunday, Oct. 10th. In the morning, Mr. Row having preached a solemn and appropriate sermon on "Watching for the coming of the Son of Man" Mar. xiii. 34—37, those who wished to consecrate themselves to the Lord's service were asked to rise up from their seats, and instantly all rose. In the evening too, at the conclusion of the service, there was a testimony and promise-meeting, and all except some Roman Catholics who happened to be present professed to have found peace with God.

(To be concluded next week.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have noticed the correspondence in your columns concerning the probable re-adjustment of boundaries of the North India and South India Conferences at their approaching sessions. I sincerely hope that the brethren whose decisions will settle these points, may have grace given unto them to look at the whole matter from the standpoint of efficiency, economy and convenience, and not from that of mere past association or relationship. The question with us should not be so much, Shall we give up this or surrender that? but, What allotment, division or arrangement can be made that will secure more effective and better

supervised work, and lead to more satisfactory and permanent results?

I am convinced that some radical changes are needed in the general economy of our Conference. It is almost absurd, if not a criminal waste of time and money, that in order to attend the Conference session at Madras next February, preachers stationed at such far distant points as Kurrachee, Lahore, Singapore and Rangoon, shall have to leave their charges for three or four weeks; and that at a very favorable time of the year, in some stations at least, for special effort in the churches.

Some of us love the South India Conference dearly; every inch of her boundary lines and every station on its roll are precious to us; but were it to appear that a surrender to the North India Conference of the greatest part of our present territory would be for the good of the work in general, the writer for one is ready to vote, "Let her take all." Let there be no strife. We be brethren.

S. I. Conference.

Oct. 21st, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

Girgaum Back Road—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m, Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays 11 a. m. and 6 p. m, Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

Mothers' and Sisters' Meeting

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

Dora M. Gladwin.

Rev. J. S. Stone will preach on Sunday morning at 11 o'clock. Subject—"Man and The Bible." On Wednesday evening, at 7-45 o'clock, there will be a Union Meeting of the members and friends of the Methodist Church in the Grant Road M. E. Church, Rev. Bishop Ninde will be present.

Epitome of News.

Saturday, October 23.

—I hear, says the London correspondent of the *Pioneer*, that the Indian Government has just made suitable provisions for the wife of Dhuleep Singh. Mr. Müller, a well-known merchant of Alexandria, who greatly interested himself in the education of this lady, has been appointed co-trustee, together with the permanent Under-Secretary for India, for the Maharani and her children. Her Highness is to have between £5,000 and 6,000 a year settled upon her, which sum will come out of the pension which the Maharajah Dhuleep Singh has just thrown up in a fit of pique against the English Government. It is also likely that something will be done for the sons of the Maharajah, possibly in the direction of cadetships. The Maharani is said to be a woman of exemplary piety, devoted to her husband, and will hear no word of reproach against him. It is, therefore, the more deplorable that the Maharajah should have repudiated her, on his reverson to Sikhism, on the ground that she is a Christian.

Monday, October 25.

—The death is announced of Lieutenant J. L. Baker, the oldest officer of the Madras Army. He died at Pinner in his ninety-eighth year. Mr. Baker entered the service in the year 1805 and retired under medical certificate on September 3rd, 1818. In 1832 he was appointed Secretary to the Committee of the Madras Military Fund in London.

—We are favoured with the G. I. P. R. Co's *Monthly Guide*, from Oct. 20th. Price, one anna.

—*Overland Mail*, Oct. 8: Intelligence comes from Melbourne of the occurrence of a volcanic eruption on the island of Niapu, in the Tonga group, the phenomenon being accompanied by an earthquake, which destroyed all the villages on the island, the inhabitants, five hundred in number, fortunately escaping with their lives. The greater part of Niapu is covered with about twenty feet of volcanic dust. Shocks of earthquake of a milder type are also reported from Mexico and Lerwick.

Tuesday, October 26.

—*Anglo-Indian Courier:* It would puzzle the most ardent admirer of athletics and daring to introduce a game which would appear to be more fraught with danger than Polo. On-lookers are amazed that more accidents do not occur, and wonder at the charmed lives the players have. Man and horses have their excitement and energies at highest tension. The dangers that stand thick on the Polo ground have recently revealed themselves to us, and as we open the morning paper our eyes glance anxiously over the columns to see how Mr. Daly is. A friend has suggested that if Polo *must* be played, the players might reduce the risk they run by protecting the head with a helmet.

—*Subodh Patrika*: A welcome item of military news is the appointment of Mr. Nilkanth Govind Ranade, a younger brother of the Hon'ble Mr. Ranade, to be a Jemadar in the 2nd Bombay Lancers without probation.

—*Times of India:* Yesterday's mail brought to India Sir Samuel and Lady Baker, the veteran travellers, and Lord Shaftesbury, grandson of the eminent philanthropist. Their arrival reminds us that of late years India has become increasingly popular as a congenial place of resort for politicians and aristocratic and wealthy people who travel for pleasure and spend their winter in Southern latitudes. Last year we had, in addition to other lesser lights, Lord Randolph Churchill, as yet unburdened with the cares of office, amongst us, and this year we have quite a host of celebrities promised us as visitors. As the names of these visitors have up to the present only been given in a fragmentary form, a complete list, so far as can be collated up to date, will not be devoid of interest. Amongst politicians we have the Marquis of Hartington, who, as our London correspondent informed us by telegraph on Saturday, starts early in November, Lord Rosebery, who is acccompained by Lady Rosebery, Lord Spencer, who is accompanied by lady Spencer, Lord Brassey, Sir John Gorst, the Under-Secretary of State for India, the Earl of Fife, prominent speaker at the celebrated Unionist meeting at her Majesty's Theatre, Mr. Herbert Gladstone, M. P., Mr. Munro Ferguson, M. P., Sir Roper Lethbridge, M. P., and Dr. Farquharson, M. P., for West Aberdeenshire, who is already amongst us.

—*Bombay Gazette:* The English Catholic papers make an announcement in regard to the appointments in the new Indian hierarchy which may be accepted as authentic. The first Archbishop of Bombay will be the Rev. Henry Schomberg Kerr, S.J., who will be well remembered in India as the Chaplain to the Marquis of Ripon during his Viceroyalty. The new prelate is the son of the late Lord Henry Kerr, a brother of the Marquis of Lothian, and in early life he was a captain in the Royal Navy, which service he quitted to enter the Society of Jesus. He is spoken of as an ecclesiastic of scholarly attainments, and of great administrative capacity.

—Speaking of the Indian Workmen just returned from the Exhibition, the *Bombay Gazette* says: But all the pleasures they have derived from their visit to England are completely subordinated to the great joy they feel in their hearts on account of the marks of favour bestowed upon them by her Majesty the Queen-Empress. They are charmed with her kindness and condescension, and very keen, indeed, was the feeling of enthusiasm and gratitude with which they described their reception at Buckingham Palace, Kensington Palace, Claremont and Osborne. They proudly showed the beautiful portraits which every one of them has received from her Majesty, and the hearts of Redhavalab, the architect from Bhurtpore, and of Mahomed Hussein, the copper-turner from Delhi, swelled with pride as they came forward to volunteer the information that they had the honour of being sketched by her Majesty.

—*Times of India:* We very much regret to have to announce the death of Mr. A. W. Forde, M. I. C. E., Consulting Engineer to the Bombay Municipality, which took place yesterday at the age of about seventy years. Mr. Forde came about to India several years ago as the Chief Engineer of the B. B. & C. I. Railway, and held that appointment for several years. In 1878 he left the service of the railway company, and took up various works, which were given to him by Government and private companies.

—The Viceroy's visit to Goa is cancelled in consequence of the death of the Governer's wife.

—*Independent: Instituta Judaica*, established within the past three years, for the purpose of prosecuting mission work among the Jews, exist now at nine German universities. The leading spirit of the movement is Prof. Franz Delitzsch, of Leipzig, the translator into Hebrew of the Greek New Testament. An appeal is now published by the authorities of the Liepzig institute for funds to establish a special school in that city in which young men are to be educated for this work. Professor Delitzsch will himself arrange the course and teach some of the leading branches. About three hundred young theologains are in connection with these institutes, and the prospect for a harvest among the lost sheep of the

house of Israel is now better than has been for centuries.

Wednesday, October 27.

—*Bombay Gazette*; Mandalay, 25: Sir Frederick Roberts comes to Burma to command in person, but will probably stay only to examine the country and decide upon a plan of operations, and then leave General White to carry it out.

—Same, 26: Mr. R. H. Pilcher, Deputy Commissioner, died at Kyoukse of rheumatic fever on Sunday, the 24th. His loss in the administration of the Shan country will be very great.

—A Bhairagi has been murdered at Khundwa, and some Pardesis are believed to have been the murderers. The *Central India Times* says: There was a petty dispute regarding the ownership of a *Hanuman Mandir* between a set of *Pardesis* on one hand and the poor *bairagi* (religious devotee) on the other. The *Pardesis* wanted to monopolize the place to make it a resort for their indulging in all sorts of revels and to outrage the modesty of the female resorters to the temple, whilst on the other hand, the murdered individual in order to maintain the sanctity of the place, threw all sorts of obstacles in the way of their so doing.

Thursday, October 28.

—"Lex," publishes a letter in the daily papers, of which the following is an extract: Of the two points which the Government of India have declared to fall within the principle of State intervention in their recent resolution on Hindu Social Reform, there is one to which you will allow me to invite their as also your attention. I refer to the remarks of the Government on that section of the Widow Marriage Act, which provides that a widow *shall*, on remarriage, be divested of any property which she may have inherited from her deceased husband. This section is, I think, generally regarded as unjust and unfair, because it makes the position of a widow who has remarried worse than that of one, who having inherited property from her deceased husband, becomes subsequently unchaste. The law does not divest the latter of that property. * * * Our Courts have held that subsequent unchastity does not, under the Hindu law, entail forfeiture of the property which a widow has once inherited from her husband, why then should remarriage be subjected to such forfeiture? * * * The Government of India declare that they will make no change in the law unless and until a large or important class of Hindus apply for it. Are we to infer from this that we Hindus, educated as well as uneducated, like to see the law favour *unchastity* more than remarriage? In that case it is a poor compliment which Government has paid to our intelligence, enlightenment and, I may add, our sense of morality." No; the plain inference to be drawn is that if "we Hindus, educated as well as uneducated," do *not* like to see the law favour unchastity more than remarriage, "we" should apply for a change to be made in the law as suggested by the Government of India.—(*B. G.*)

—Sir M. E. Grant-Duff, Governor of Madras, says: "I do not think one could anywhere find a district which more naturally raises such thoughts than this of Tinnevelly, for Bishop Caldwell, who has so well told its history finds it necessary to fill pages upon pages with the events which occurred during the terrible period which preceded its passing under British rule, while he finds a paragraph or two quite enough to describe the unbroken progress and prosperity of the last eighty years. And why? because those eighty years have been years of profound peace, whereas before they began Tinnevelly had never, from the beginning of time, known, as the Bishop very truly observes, eighty consecutive months, perhaps not even eighty consecutive weeks, of peace."

—Lord Randolph Churchill in his speech at Dartford, says: "There is a very old proverb, "Do not prophesy unless you know." I will tell you a much better proverb, and I will take out a patent for it, and it is this—do not legislate unless you know. Now Mr. Gladstone legislated by intuition, whereas the Conservative party, or rather the Unionist party, are determined to legislate only upon ascertained facts."

—Mr. W. B. Mulock, at a meeting in Surat for supply of Medical aid to Women in India said,—"I have somewhere read a pretty Eastern saying that when one man helped another, God smiled, but when a poor man helped another, God not only smiled but laughed outright, and clapped his hands with joy. I now hope, gentlemen, that you will all forthwith write down figures opposite your names which will cause that merriment in Heaven to which I have alluded."

—*Bombay Gazette*: Whether due to the improved financial prospects of the country, and to a consequent revival of trade, or to a fuller belief among the nations of the earth in Mr. Whitefield's dictum that cleanliness is next to godliness, the enterprise shown by Messrs. Pears, of soap notoriety, is remarkable. Besides having lately taken the premises of the Cooperative Stores in Oxford Street, and established a large business in New York, they are now, the *World* mentions, about to open a branch in Melbourne, to be shortly followed by another in Bombay. "The soap that is in most demand in Bombay is generally known by the name of "soft soap."

—"The *Spectator* thinks that Europe is distinctly receding in public morality. In every country except France, it says, a party of assassination is threatening statesmen, making repression harder, and rendering advance next to impossible. In Bulgaria, Prince Alexander was twice attacked, the second assault being an attempt to wreck his train. In Roumania, the Opposition have just shot at the Premier, M. Bratiano. In our own country, Mr. Chamberlain is to be accompanied on his travels by a skilled inspector of police. In all three places, those who would profit by assassination look on placidly, while in Bulgaria the Administration is publicly forbidden by a Great Power to try its kidnappers. Europe is descending to the level of Asia, where the assassin is considered a weapon like any other; or is, indeed, sinking below it, for there a little fairplay is allowed, and a king may hang his assailant if he can. If there is any truth in history, the sovereigns and statesmen will have terrible reason before long to regret the impunity which they are helping to ensure to criminals. It is not in their interest that the Decalogue will be abolished."

—The following is from cannot Angelo De Gubernatis' account of his visit to Bombay in his tour in India:—"Mr. Shantaram's daughter recited, with faithfulness and accuracy, but with a voice somewhat monotonous, about ten or twelve stanzas [of the *Shakuntala*]. What struck me most in her recitation was the vibration of the voice when reproducing the nasal sound called *anusvara*. European Sanskrit scholars usually utter this sound, shortening and almost suppressing the nasal sound expressed by the graphic sign of the *anusvara*. On hearing it pronounced, or rather sung in India, I understood perfectly, at last, the grammatical name of the *anusvara*, or *after sound, successive, protracted*, sound. That final *m* or *n*, which we European Sanskrit scholars almost drown, as it were, in the vowel proceeding it, is in India not only duplicated but triplicated in an almost plantive *tremolo*, in a low and mysterious voice like the moan of a victim under torture, or of a patient undergoing an operation, or like the sound sent forth by the bow after the arrow has been darted. One would say that that nasal sound wanders about looking out in vain for an exit, and sinks at last, and disappears in a mysterious manner."

Friday, October 29.

—Telegrams; *Bombay Gazette*: Simla, Oct. 28. It is reported that a serious rising has occurred among the tribes at and around Ghuznee.

Aden, Oct. 28: The P. and O. Company's s.s. *Siam*, with the English mails of the 15th instant, left here for Bombay at 10 this morning.

—Same: "The death of Sir Herbert Macpherson has been followed by that of another servant of the Empire who was looked to do good service in Burmah. Mr. R. H. Pilcher was a Bengal Civilian than whom few were better fitted by attainments and experience for assisting in the work of consolidating the annexation. He was well aquainted with Burmah and the Burmese; he knew something of the Shans and their country, and he was especially summoned at the end of last year to undertake a conciliatory mission to these not very manageable mountainers."

—Same: "Turning to the statistical statements we find that the [license] tax realized in 1885-86 a sum of Rs 12,23,298, of which no less a sum than Rs. 4,19,786 was realized in the town and island of Bombay. Excluding Sind and Aden the yield in the mofussil was Rs. 6,50,141, so that of the whole yield of the Presidency proper two-fifths were realized at the Presidency town itself. Such a result does not appear to reflect much credit on the Revenue authorities, or on the Government that introduced the tax."

—On the subject of railway rates, Lord Randolph warned the companies that the stands were nearly run out. "The railway rates at the present moment operate, without doubt, in a way which Parliament did not intend when it gave the railway companies their power. Without doubt they somehow manage to give to the foreign importer and the foreign producer unfair advantages over the home producer. It is a most difficult question and the railway companies, like any other corporation or property holders, have the rights which have been conferred upon them by Parliament, and arbitrary and unjust treatment would strike a blow at all property in this country and would react on the very interest you desire to serve. But still I would say to the railway companies they had better bear in mind the Scriptural text, 'Agree with your adversary quickly while you are in the way with him.' Because undoubtedly, if the present grievances which the commercial and the manufacturing and agricultural community complain of with regard to the regulation of railway rates are suffered to go on undealt with and growing and developing, then, it is possible that the rights and property of railway companies may be placed in very serious danger and jeopardy."

—In a report, dated Savannah, United States, September 7, the *New York Times* says:—A strange incident of last week's earthquake shock is the recovery of the power of speech by Miss Mamie Martus, daughter of a retired officer of the regular army. At the close of the war her father was put in charge of Forts Palaski and Jackson, below this city. While at the former fort the daughter, then a bright, intelligent child, had an attack of meningities, which left her voiceless. The best medical skill was obtained, and the father took his afflicted child travelling, but nothing did her any good. She was dumb, but had all the other senses. During the excitement of the first earthquake shock last Tuesday night she in her fright attempted to call her brother. He was frightened himself when he heard her whisper his name. Since then she has gradually regained her voice, and now talks with perfect fluency. She says she was almost delirious with joy when she found she could speak. Her voice was low and her throat sore

for three days, and she had trouble in finding words to express her thoughts. It was much like learning a new tongue except that she knew the words, but had forgotten how to pronounce them. City physicians are deeply interested in the case. Their explanation is that the recovery was due to intense mental excitement.

—Deaths last week 466. 65 above the average of the past 5 years.

Selections.

A STRANGE DREAM.

Our friend Gawin Kirkham, Secretary of the London Open Air Mission, sends us the following story, related as "an incident worth recording," by one of the out-door workers who preaches in the streets of East London:

A friend gave me five pounds to give to the poor. My mind was somewhat exercised as to the selection of the most deserving cases, and after asking for divine guidance I went to bed. During the night in my dream there stood at the foot of my bed a good Christian man, Mr. J———, whom I had known for ten years, and always considered, as the owner of two small shops, in comparatively comfortable circumstances; but this night the look of distress on his countenance was something appalling. At the same time the donor stood by my bed-side, and in a very deliberate manner put in my hand,—counting the money—three pounds seventeen shillings and sixpence, then looked at me earnestly, and then turned his eyes to my distressed friend at the foot of the bed, Mr. J———, as much as to say "*That* is the particular amount he is in need of, go and give it him."

On waking the next morning I related the matter to my wife, and said "I shall certainly go and see Mr J———to-night," and accordingly went, carefully taking four pounds in my pocket. I sat in his house talking with his wife and his mother for about half an hour, hoping they would let me know if anything were amiss; but not a word was dropped about it. At last I said:

"Mrs. J———I hope you will excuse me, but I want to know if there is anything peculiar in your circumstances at the present time, and if so, if you will object to tell me?"

I noticed immediately the sudden exchange of glances between the wife and the mother. And the wife replied, "Well Mr. Hamilton, as you have asked that question, I am bound to tell you, my husband has a bill that will become due to-morrow for forty pounds, and all he has got is thirty-six pounds, and that four pounds he has tried hard but cannot possibly get it anywhere; and though he is suffering from bronchitis, yet this fearful night amidst wet and fog and cold, he has gone to Croydon to try and sell enough to meet the bill, or we are ruined."

I simply rose from my seat, gave her the four pounds, and with a few kindly words departed. On my way home, as though evidence must be multiplied that I had been rightly guided, I met an excellent young Christian woman whom I had known for several years, to whom I related the circumstances, carefully avoiding any reference to the name or the neighbourhood.

"Oh!" she replied, "why, I know where you have been, you have been to Mr. J———'s."

I replied, "How do you know that?" "How do I know it?" she said, "because his trouble over that was so great that for several nights he has called a few friends to his house to ask the Lord to help him out of his difficulty, and I was one of them, and the Lord has sent you."

I called the next morning; he had not taken one farthing from his journey to Croydon, and came home with a broken heart, not knowing but wife, large family of little children, aged mother, and himself an invalid, would all be turned into the street soon, when lo, the money was awaiting his return! In the morning he looked at, and made me look at his cash-box, where I saw the forty pounds; he then said:

"Do you know, I have opened the children's money boxes and have got there two shillings and sixpence."

Thus if I had given the three pounds seventeen shillings and sixpence, the children's money-boxes would have exactly made up the needed four pounds.

The donor of the five pounds was much interested in the circumstances when I told him. I also mentioned it to two infidels who said it was remarkably strange; but Christians say it is an answer to earnest prayer, and a cause for devout thankfulness to God. G. Hamilton.
—(*The Boston Christian.*)

PERFECTION.

The Bible teaches us that we are to render a perfect service to God. Nothing short of this will meet our obligations. Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5: 48. This is a plain command. But many err in supposing that this perfection is one of knowledge or of judgment. It is no such thing. In this sense God only is perfect. The perfection which God requires is a perfection of love.

In many things we are necessarily imperfect, and always shall be. But, by the grace of God, we may become perfect in love. Our capacity for this kind of perfection does not depend upon our talents or our circumstances. He who has but one dollar can give all the money he has, just as well as he who has a million. I can love God with all *my* heart; an angel can love God no more than with all *his* heart. The requirements of God are reasonable. They cover only what we are, or what we are capable, by His help, of becoming. Whatever our defects, we may have the "love of God shed abroad in our hearts by the Holy Ghost given unto us." When this is the case—when we love God with all our heart, mind and strength, and our neighbour as ourselves—then have we perfect love. Not that it is incapable of increase. As our capacities enlarge, our love will increase, but as we now are we can do no better; and it is accepted according to what a man hath, and not according to what he hath not.

If we have this perfect love to God, it will be manifested—not in words only, but in actions.

We shall keep His commandments. Our study will be to know His will, with an honest intention of doing it, with whatever losses or crosses it may be attended. We shall ask, what does God require?—not what is pleasing to self or popular with the world.

We shall manifest our love to God, by acts of kindness, just as far as we have the opportunity, towards all His creatures. We shall take the greatest delight in those who love Him most. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—1 John 4: 20. This is emphatic. It shows that our professions of love to God amount to absolutely nothing, unless we love our fellow-men, especially those who are striving to keep his commandments. The charity that Paul speaks of in the 13th chapter of 1st Corinthians without which the strongest faith and the largest gifts, and even martyrdom for the truth, will profit us nothing, manifests itself in tender feelings and kind conduct towards our fellow-men.

Practical Remarks.—1. Do not profess perfect love, if you are cross, unamiable, and unkind at home. If you have not natural affection, you certainly have not supernatural. If you do not do as well as the brutes, do not profess to be like the angels of God. If you are not kind to her whom you have sworn to cherish, or to those whose protector nature has constituted you, stop your professions at once. You have already sins enough to sink you to hell, without adding hypocrisy to them.

2. If you cannot treat your brother, whose opinion may not always coincide with yours, as civilly as men of the world treat each other, do not profess perfect love. It does not require any grace to love those who agree with our opinions, and who yield a willing deference to our authority. Common sinners do as well as that.

3 If you are injuring your brother's influence by unkind words and injurious insinuations, do not profess perfect love. Remember that *love worketh no ill to his neighbour.*—Rom. 13: 19. Therefore if you are doing him harm by talking against him when at the same time you say that you love him, you show that at the best, you are self-deceived. You are mistaken in your profession. You do not enjoy that state of grace that you think you do. A little candid reflection would convince you of this. There is always a care for the reputation of those that we tenderly love. If we love one another, God dwelleth in us, and His love is perfected in us.—(*The Earnest Christian.*)

STRONG CONSOLATION.

"*Lo I am with you alway even to the end of the world.*"

With me always! Is that so my Lord? Then send me wherever Thou wilt. Thy presence will be my salvation, so I will fear no evil. Thy companionship will be my heaven, on the way to heaven, even if that way leads through hell itself. With me? Then I am never alone, and I cannot go astray. With me all the days and all the way? Then my Lord lead on, I follow joyously, I am nothing, I have nothing; but Thou art all, and hast everything. That is enough. Avaunt men and devils. My Lord is with me, and my Lord is your conqueror.

"*When thou passest through the waters I will be with thee.*

Ah, my Lord, I did not fear Thou wouldst leave me then. No it would not be like Thee to walk with me along the flowery path, or the smooth highway, and turn away when I came to the river's brink. Thou never didst turn back from anything. But yet it is most kind of Thee my Lord to give this assurance, for although I did not doubt Thee, yet Thou knowest the waters are sometimes very cold and chill the heart, and they are sometimes deep as well, and make the footing insecure, then with senses numbed, I might not see Thee, or in the gloom mistake Thee for a spirit. But now I know beforehand *Thou will be with me*, so I am quite sure I will never be beyond the reach of thine arm, and Thy sweet call, "It is I be not afraid" will dispel all my illusions and my fears. Yes, I know "deep waters cross life's pathways." Some, with current strong and wide have been crossed already, and others are yet to come, but I go right on, my Lord, trusting Thee, and Thou wilt not break faith with Thy little one.

"*I will never leave thee.*"

Never leave me! Enough, my Lord, enough, Thy kindness and condescension overwhelm me. And yet my distrustful spirit needed the rebuke of this wondrous grace, for have I not at times grown weary and disconsolate, and begun to wonder if Thou hadst not left me, or at least withdrawn from me as Hagar did from her child when she could no longer succour him. But my doubt and faintheartedness have only made Thy faithfulness to shine more brightly, and Thou hast come near with words of comfort and assurance. I take hold, my Lord, on Thy *never*. "*I will never leave thee.*" This shall make music in my heart, whisper in

the breeze, and ring out in the storm, and will find an answering echo in every footfall on my way.—*(Reaper.)*

OUR FAST DAYS.

How blessed are those days which we set apart for fasting, reading the Word and prayer! They are days quite on the verge of heaven; days in which we resolutely keep the barking hounds of business at bay, and persistently shut ourselves in with God. Others may speak lightly of these things; they may not practice fasting; may denominate it asceticism, etc., but those who know the blessedness of fasting will not be swerved by fashion or laxity of other Christians. Oh such days our assets are green pastures, and our souls feed by the still waters. On Sundays we invigorate and re-clarify our perception of spiritual things; we furbish up the soul's telescope, and our vision sweeps with keen interest the stellar fields of heaven.

Fasting contributes largely to the clearness of the mind, to the quickness and accuracy of seeing moral distinctions. Very likely those Christians who see no necessity or advantage in fast days, if they would begin the practice would soon have their perceptions enlarged to discover its manifold benefits.

On fast days the soul gathers firmness and reinforces its power over the body. In order to enjoy perfect peace and contentment of spirit, the soul must have easy jurisdiction over the natural appetites and affections of the body, and this is the greatest advantage to be gained in fasting. The soul has great joy in being girded with strength, and braced in its sense of control over all the animal nature. In a thousand ways the five senses will make imperceptible encroachments on the spiritual powers, and they need the check and rebuke which fasting gives, to keep them under. We may suffer a little headache or faintness of body, but what of that! Have we never suffered headache from over-indulgence? We need great firmness and courage to carry out a whole-hearted devotion, and we need to arm the soul with every advantage possible.

On our fast-days we should do very little manual labour; be in company as little as possible. They are days to be shut in with God and the Bible; to review our past, to recount our old prayers which have been answered, to begin new prayers for other objects, to examine our motives, affections and inclinations. Specially should they be days of intercession for others. On such days the Holy Spirit seizes us by the heart-strings, and draws us out in energetic prayer; He leads us to utter prayer then which we had not thought of; He gives us the gift of tears, and makes all the fountains of the soul fresh and tender.

Dear blessed days! how could we conquer without them?

—*(Chr. Witness.)* G. D. W.

A MAHOMEDAN KING ON RUM.

Maliki, Emir of Nupe, a country lying on the river Niger, has written a letter to a native missionary, C. Paul, to hand to the Episcopal Bishop Crowther. It was written in the Hausa language, and the following is a translation of it:—

"Salute Crowther, the great Christian minister. After salutation, please tell him he is a father to us in this land; anything he sees will injure us in all this land he would not like it. This we know perfectly well.

"The matter about which I am speaking with my mouth, write it; it is as if it is done by my hand; it is not a long matter; it is about rum. Rum, rum, rum, it has ruined my country; it has ruined my people; it has made my people become mad.

"I have given a law that no one dare buy or sell it; and any one who is found selling it, his house is to be plundered; any one found drunk will be killed.

"I have told all the Christian traders that I agree to everything for trade except rum. I have told Mr. McIntosh's people to-day, the rum remaining with them *must be returned down the river.*

"Tell Crowther the great Christian minister, that he is our father. I beg you don't forget this writing, because we all beg that he should beg the great priests that they should beg the English Queen to *prevent the bringing of rum into this land.* For God and the prophet's sake, for God and the prophet his messenger's sake he must help us in this matter—that of rum. We all have confidence in him; *he must not leave our country to be spoiled by rum.* Tell him, may God bless him in his work; this is mouth word from Maliki, the Emir of Nupe."

So much for the Mahomedan ruler's plea; now on the Christian's side of this question, we may quote the testimony of the Rev. Mr. Day, Superintendent of the Lutheran Missions in West Africa, who writes concerning the African liquor traffic as follows: "The vilest liquors imaginable are being *poured into Africa in ship-loads, from almost every quarter of the civilized world.* In one small vessel, in which myself and wife were the only passengers, there were in the hold 100,000 gallons of New England rum, which sold for one dollar per gallon, in exchange for palm-oil, rubber and other productions common to the country. Almost every ship comes *loaded with vast quantities of cheap intoxicants.* The gin comes from Holland. All along the coast are scattered trading stations, *the bulk of their business being low-graded liquors.* Rev. A. Mabile says, "Brandy is being literally poured into South Africa, and surely the British Government is aware of what is going on."

James Irwin, of Liverpool, who has resided several years on the West Coast of Africa, says: "The natives are hasty and capricious as so many children; one day they will run away from you, and the next swarm around you like flies. They have but few wants, and *they care more for rum and gin than anything else.*" One explorer says, "unfortunately, a few bottles of trade gin will go much further in the trade with the native, than ten times its value in cloth."

Is this to be the outcome of Livingstone's toilsome explorations and his lonely death? Was not the slave-trade enough? Must the liquor trade complete the ruin of the dark continent? Shall Ethiopia stretch out her hands unto God only to have them filled with maddening poisons sent from Christian lands? Said Archdeacon Jefferies, after spending thirty-one years in British India, "For one really converted Christian as the fruit of missionary labor, the drinking practices of the English have made one thousand drunkards. This is sad thought, but it is the solemn truth. If the English were driven out of India to-morrow, the chief trace of having been there would be the number of drunkards left behind."

Shall the same thing be true of Africa? Or shall Christian men rise in their might, and preach and pray, and testify, and denounce this awful curse, and cry aloud and spare not, till they have blotted out both the export, and the manufacture of this dark beverage of hell?

STELLAR PHOTOGRAPHY.

During the past winter the double telescope of the brothers Henry has been directed to the observation of the Pleiades, with the most magnificent results. Hitherto all the stars in that beautiful cluster, down to the fourteenth magnitude, had been laboriously catalogued by M. C Wolf. His chart embraced 571 stars, contained in a rectangle $2\frac{1}{2}^{o}$ one way by $1\frac{1}{2}^{o}$ the other. The number of these stars was more than doubled by the camera, and upward of twelve hundred individuals, including some of the seventeenth magnitude, were imprinted on the photographic chart. Many of these were invisible to the eye. Among them was a nebula of spiral form encircling the fifth magnitude star Maia, of which no visual trace had ever been perceived. This nebula came out with surprising intensity in four different plates, and, therefore, could not be attributed to any accidental imperfection in the sensitized paper. But photographic discovery led the way to visual detection. The largest refracting telescope in the world is the great thirty-inch refractor at the Pulkowa Observatory, in Russia, presided over by the eminent astronomer, Otto Struve Learning of the interesting discovery made by the brothers Henry, he directed his gigantic instrument to its investigation and at once confirmed the discovery.

But the nebula surrounding the star Maia is not the only one in the Pleaides. Another one has been occasionally observed and variously described as encompassing the star Merope. It is so exceedingly faint and illusory that it can only be seen in a perfectly clear atmosphere, and no two observers could agree as to its form. Air so translucent as to allow stars of the thirteenth or fourteenth magnitude to shine clearly may still contain mist enough to shroud the Merope nebula, so delicate is its organization. But photography has cleared up the mystery. The camera steps in as arbiter, and determines not only the fact of its existence, which has often been questioned, but accurately sketches the peculiar form—an irregularly striated formation, with a comet-like train of almost evanescent luminosity.

As before remarked, some of the stars clearly imprinted on the Henry chart are of the seventeenth magnitude, and are too small for any telescope hitherto constructed to disclose to the eye; but, as Miss A. M. Clerke remarks in *Nature*, "the retentive photographic retina has time on its side." The time thus required for the faint stars implies considerable over-exposure for the bright one. While a first magnitude star requires an exposure of only one five-thousandth of a second; a sixth magnitude star, the smallest visible to the naked eye, needs only one five-hundredths of a second; seventh magnitude, one and three-tenth second; tenth, twenty seconds; twelfth, two minutes, and sixteenth, one hour and twenty-three minutes. It will thus be seen that a sixteenth magnitude star requires 1,000,000 times longer exposure than one of the first magnitude.

Miss Clerke, above quoted, speculates as follows in regard to the Pleiades: "The stars of the Pleiades are immeasurably far off. None of them has any sensible parallax, and we are thus uninformed as to their intrinsic luster, mutual distance, or gravitating mass. It is, however, easy to complete the dimensions of the group relatively to its remoteness from ourselves. We thus learn that the furthest of the suns congregated in this group are just seventy one times as distant from us as from Alcyone, the center of their own system, Consequently Alcyone blazes upon them with five thousand times the luster it displays to us, or as a star about eighty-six times the brilliancy of Sirius.—William H. Knight, in *"Commercial Gazette."*

THE BRITTLE CHRISTIAN.

Yes, I suppose such men and women may be Christians, but very brittle ones, that is, they break easy. They are like packages of glass or explosives and should be labeled: Handle with care. Such Christians (if we can, by a great stretch of charity, call them such) are a constant trial to the pastor and church, for they feel a dread when obliged to say anything to them, or to do anything with them, akin to that experienced by one feeling his way in a very dangerous place in the dark. If by any

means the Sunday-school should vote for one of these brittle brethren for superintendent they almost hold their breath when the vote is declared for fear it will not be unanimous, for if it should not be the cross-grained timber would begin to break and the pieces fly in expressions like the following: "I positively refuse to serve and I will have nothing to do with the Sunday-school whatever," and the poor fellow is entirely useless for one year at least.

If in preaching the minister touch quite severely upon habits indulged in by some of these fractious people all the church anxiously watch their faces and with sadness expect their seats to be vacant and their contributions to cease until they get a new minister, or if, when any question is before the church, a decision is rendered contrary to the wishes of one of these pieces of poor timber, he is broken and useless and the good people are grieved. Now these brittle people are of but little value and a great trial to the church. Let us plead with you all, my dear brethren, not to become one of them; but if you are troubled with any of the symptoms of this terrible disease of brittleness go, I beseech you, immediately to the Great Physician and be healed; take large doses of humility, Christian forbearance and love and you will soon become much more useful, and certainly more comfortable to work with.—(*Morning Star.*)

SCRUPLES.

Truly it has been said, "as water puts out fire, so scruples put out the spirit of prayer." The great enemy of souls well knows what a barrier will be raised in the way of access to the Throne of Grace if he can succeed in keeping our minds fixed on self, occupied with petty trifles, magnifying evils, till, utterly disheartened and dejected, we cease to draw nigh to God with the sweet child-like spirit of free confiding love, for "where the Spirit of God is, there is liberty." Whom Satan can't destroy, he is sure to annoy, and this he does most effectually, when the mind becomes a prey to morbid scruples and self-scrutiny for ever absorbed in straining out some tiny floating gnat, whilst swallowing the camel of disquiet, restlessness, and despair. The mind thus becomes inwardly and outwardly wasted and incapable of taking a sound, healthy view of things; all nature is under a cloud, and every breath is surcharged with gloom; Satan has gained his point, for a gloomy Christian dishonours his Maker and brings disrepute on Him whose witness he is called to be.

Fenelon thus wrote to an over-scrupulous lady: "Your restless scruples disturb your prayers, draw you away from God, wither and disturb your soul. Can it be right, under pretext of hunting out the smallest faults, to dry up the sources of prayer? Is it not wrong in God's sight to forsake close communings with Him in prayer, in order to indulge an anxious search after all these trifles which you magnify in your imagination? Scrupulous consciences need to be urged onwards, like restive, shying horses. The more you yield to your scruples, the more you develop them. You can only cure them by repression. I pray God to teach you the truth of the Psalmist's words: 'I will run the way of thy commandments, when Thou hast set my heart at liberty.'"

It is related of a celebrated preacher, that one day when he was delivering a very eloquent sermon, Satan suggested to him he had better come down from the pulpit, in consequence of the flutterings of self-complacency in his heart; but the good man at once perceived that this was a subtle device, a scruple to hinder his work, so he continued his sermon, inwardly ejaculating, "It was not vanity which brought me hither, and in spite of its flattery, it shall not drive me hence."

Satan transforms himself into an angel of light, and we all need to be on our guard against that over-scrupulous spirit that keeps our minds bent on earth instead of soaring upwards and onwards in joyfulness and gladness of heart, rejoicing more and more in the bright sunshine of the Sun of Righteousness, whose beams will dispel all spiritual fog and mist as we fix the gaze alone on Christ and lose ourselves in Him.—(*Christian.*)

Miscellany.

—Religious meditation, though not much practiced by most Christians—certainly not as much as it ought to be—is, nevertheless, a very important habit in its relation to the culture of character and the power of divine truth in the heart. It supposes that one has, by the reading and study of the Word of God, acquired sufficient knowledge of that Word to have within the reach of his memory the requisite materials for meditation. What it does with these materials is to recall them to the mind's notice, to think of them, to restate them in thought, and reimpress them upon the heart, at comparatively short intervals, and thus keep them alive and active in their influence upon the character. The meditative Christian, in effect, often reasserts his own faith, and reproduces its objects in the vision of thought, and by so doing makes both the faith and its objects more and more real to him. He becomes familiar with Bible truth. That truth acquires a permanent domicile in his soul, and spontaneously and naturally appears in the field of his consciousness. Like the man who is absent from home, and cannot see the members of his family, but who is constantly thinking of them, especially when other objects do not imperatively claim his attention, so the meditative Christian, by the habits of his mind, is well as the affections of his heart, has a constant tendency to drop into lines of religious thought. He does so naturally, and without effort, because it is habit to do so. God is often present to his mind, and in this sense he walks with God, as did Enoch. Christ, in the multiform aspects of his history and work, is a frequent guest in his soul. Scripture passages in their exact words recite themselves in his hearing. The glorious Heaven, where he expects to live for ever, delights his thoughts and refreshes his heart. The proper work of life emphasizes its meaning, and stimulates him to increased energy and activity in the service of God. The unhealthy and demoralizing impressions of merely sensible and tangible objects are counteracted; and the things not seen and eternal have a much better opportunity to stamp themselves upon the mind and assert their just ascendancy over the life. The things of this world are so attractive and so direct and immediate in their action upon us that, unless we form the habit of religious meditation, we shall mentally have far too little to do with those of the next life. The present will absorb us to the exclusion of the future. The visible will displace the invisible. The temporal will crowd out the eternal. One of the great questions involved in our earthly discipline is that of religious meditation; and one of the most common failures in life is the lack of such meditation. The impenitent are almost wholly without the habit; and but few Christians have it to anything like the proper extent.—(*Independent.*)

—Dr. McCabe says of Sam Jones and Sam Small, that they "have a long career of usefulness before them if they can escape the two great perils that beset successful evangelists—the love of money and the withering breath of popular applause."

This is well said. But if they preach the preaching which God bids them, they will not be likely to be blasted with "popular applause." They may, however, be cursed with "love of money." For an evangelist to go through the country selling his services in soul-saving, to the highest bidder, is a reproach to the name and the work. Think of an evangelist, who professes to follow Him who had not where to lay His head, demanding a written obligation of the Church to pay him so much per week, and board at a first-class hotel, and if they cannot do this, sinners may go to hell for aught he will do to save them.

There are evangelists who have already earned the unenviable reputation of being as inflexible in their demand for the last farthing, as they are earnest in their labour for souls. Such evangelists will, sooner or later, be dropped by the church, and be forced to subsist on the "loaves and fishes," which have seemed to be the main object of their labor. We trust that Sam Jones will avoid this rock, on which otherwise successful men have been wrecked. If Bro. Jones, whom we esteem, will quit, forever, the use of tobacco, run clear of money-seeking, and keep his heart full of the Holy Spirit, God will make him mighty as an army with banners. For this, let all good people earnestly pray. —(*Chr. Witness.*)

—The Rev. Dr. Cuyler has heard Sam. Small and Sam. Jones. Of the latter he says, in the *N. Y. Evangelist*: Sam Jones is unquestionably a genius. As a pungent, powerful, dramatic stump-speaker, he has not had his equal since the palmy days of John B. Gough. Slender in form, with a keen, black eye, he reminded me so much in his general appearance of our Foreign Missionary Secretary, that at ten rods off I could have mistaken him for Dr. Ellinwood. His voice has a slight nasal drawl, but rare penetrating power. It went through even my catarrh-clogged ears like a rifle-ball through an oak plank. His Southern brogue and phraseology—such as "rocks" for stones, and "fice-dog" for puppy—added to the piquancy of his extraordinary discourse. One great element of his power is his pithiness. He packs his racy original thought into a sentence or two, discharges it like a volley from a mitrailleuse, and then makes a long pause before he fires again. That gives time for his auditors to fix the thought in their memories. Wendell Phillips often employed the same method. Young ministers might profitably hear Mr. Jones, and learn from him how to hold and control a miscellaneous assembly. He keeps them all watching him while he takes deliberate aim, and then he in turn watches to see his shots strike. He often fires grape and canister, as when he exclaimed "Selfishness is the very essence of sin. What's hell, brethren, but human selfishness set on fire? The trouble with these selfish creatures is that I can't get a shot through their crocodile hides."

Some of his terse passages showed a deep intuitive knowledge, both of Scripture and of human nature. He said "If you want to win souls, work on the human side. When poor Peter toiled all night and caught nothing, Jesus told him to cast the net on the right side of the boat, and the net swarmed with fishes. Brethren, don't throw your net on the divine side; there is no one there but God, and you can't catch Him. Cast it on the human side, and deal with men as they are. Instead of crying out 'God have mercy on *these poor sinners*,' *tell the guilty creatures to have mercy on themselves.* God is all right, and you have only to get right with Him." "When I was an impenitent sinner, I *believed* all that I do to-day; conversion came when I began to *do* what I had always believed before. Do you doubt whether I am converted? Well, I'll bring you a certificate of it from my wife; perhaps that's more than a heap of you can do."

Is Sam Jones a pious mountebank? No, no more than Mr. Moody or Mr. Talmage. He often excites a laugh by his keen sallies, as they do. But he is a child of nature, and in as tremendous earnest when he employs

wit as when he employs pathos. Only once in his discourse did he gravitate into slang, and that was when he exclaimed "Joshua was so bent on doing God's work, that he called out 'Lord, jest hold that sun back only one hour more, and I'll clean these fellows out, root and branch!'" But I have heard Brother Moody paraphrase the case of Naaman by saying "If the prophet had told you to take cod-liver oil, you'd have done it, and yet you wont go and wash in the Jordan." Jones belongs to the same category with Rowland Hill; when he is sober, he is sober for Christ's cause, and when he excites merriment, he employs wit as a net to catch souls. Sometimes Mr. Jones rose into high, poetic power, as when he drew a parallel between the symmetric completeness of Christian character, and the prismatic colors which blend into pure white light; sometimes he thrilled us with a genuine burst of eloquence, as when he described what might have been if Peter, instead of playing the poltroon in Pilate's Hall, had rushed to the side of his bleeding and buffeted Master, and said to the ruffian rabble "Hands off! This is my Lord and my God; don't touch a hair of His head!"

On the whole, Mr. Jones came fully up to my expectations as an original, native-born orator, and as an honest servant of Christ in dead earnest to do good. Yet there was an undue preponderance of humor for the best effect of solid, soul-awakening preaching. I am inclined to think that his effectual calling is to be a pungent and powerful popular lecturer, especially for the cause of *Temperance*, in which he is well-nigh a match for Gough himself. If he could "stump" the whole country in a crusade against the drink-curse and the dramshops, he would produce a prodigious effect. His most powerful passages in all his Round Lake address, were in that direction.

TELEGRAPHIC NEWS.

Sophia, October 21st: General Kaulbars complains angrily of the coercion and maltreatment of Russophile Bulgarians by the Bulgarian authorities.—The combined pressure being brought to bear on Bulgaria by Russia and Turkey, and the inaction of others from whom they expected support, has considerably depressed the Bulgarian, who meditate yielding to the demand of Russia.

New York, 21st: Sharp shocks of earthquake were experienced to-day at Charleston and elsewhere, in North and South Carolina and Georgia.

London, 22nd: The Great Powers have agreed to allow Russia to take the lead in the settlement of Bulgaria in conformity with the Berlin Note. — Lord Randolph Churchill returned to London yesterday from the Continent.

Sophia, 22nd: General Kaulbars arrived here to-day from the Provinces.

Paris, 23rd: The Egyptian question continues to be the chief topic of the day in France. The French papers, in dealing with the subject, demand in a menacing manner that the British should evacuate Egypt, and are urging M. de Freycinet to press England in the matter.

Sophia, 23rd: A circular issued by the Bulgarian Government to the Powers notifies that the Grand Sobranje will meet at Tirnova on the 31st instant, and after verifying the elections will elect a Prince.

New York, 23rd: Further shocks of earthquake took place at Charleston this morning, when several people were injured.

London, 24th: Mr. Justin McCarthy, Parnellite, has been elected for Londondery City in place of the Conservative member, Mr. C. E. Lewis, who was unseated.

Berlin, 24th: M. Herbette, the new French Ambassador to the Court at Berlin, has been received by Emperor William.—It is believed that the object of his mission is to alienate Germany and England.

Sophia, 24th: The Bulgarian Government has migrated to Tirnova.—Count Von Beust, the distinguished German statesman, is dead.

London, 25th: News has been received that the Indian troopship *Euphrates*, which has pssed the Suez Canal homeward bound from Bombay, has had four deaths from cholera on board.

Cairo, 25th: The Caisse de la Dette has sufficient funds to pay the coupon which is due in November next, as well as for the repayment to the bondholders of the deductions previously made from their coupons on the several Egyptian loans in conformity with the Convention of 1885.—The ability of the Egyptian Government to carry out this international engagement deprives France of the principal pretext for meddling in the affairs of Egypt.

Varna, 25th: At the request of her Consul here, Russia is sending two war-vessels in order to protect her subjects.

London, 26th: M. Waddington, the Ambassador of the French Republic here, had a protracted interview with Lord Iddesleigh yesterday.—There was great excitement yesterday among the Skye Crofters.—Several bailiffs, attended with a strong force of policemen, attempted to carry out evictions. The Crofters stubbornly resisted and stoned the police, who, being overpowered, summoned the Marines to their assistance. The Marines charged the crowd at the point of the bayonet, and succeeded in dispersing the mob. Six arrests were made.

Cape Town, 26th: The Pondos, in spite of all the assurances given by their Chief Umquieka with the object of arriving at an amicable settlement of the Pondo question by the aid of Sir Theophilus Shepstone, have invaded the Xesibe country.—They have burnt the kraals in the Xesibeland, and 10,000 Pondos are now concentrated on the border bent upon further invasion. — The Cape Government are raising volunteers in order to fight the Pondos.

Liverpool, 26th: A destructive fire took place at the Hornsby Dock to-day and five thousand six hundred bales of cotton have been completely burnt by the conflagration.

Tirnova, 26th: The Commandant of Lom Planka has been arrested for plotting with the view to seize the Bulgarian Regents and Ministers.

Constantinople, 26th: Sir William White arrived here to-day.

London, 27th: In a speech made by Lord Randolph Churchill at Bradford yesterday, he said that Europe was at present in a state of transition, and he deprecated the idea of committing to a positive action while the interests of others, rather than those of England, were commenced. — Touching on Ireland, his Lordship said that the accounts received by Her Majesty's Government from that country are favourable. The Cabinet will shortly decide whether it is necessary to apply to Parliament for special measures affecting certain districts in Ireland, and with regard to the *cloture* for effectively counteracting the Parnellite threats, he was perfectly convinced of its necessity and would urgently insist upon its adoption.—Lord Charles Beresford, one of the Naval Lords of the Admiralty, speaking at a banquet given in the Guildhall last night, said that the new Board of Admiralty has instituted some drastic reforms in the various departments of the Admiralty.

Paris, 27th: The *Temps*, in an article to-day, condemns the clamour of the French Press for the evacuation of Egypt by the British. At the same time it recalls the statement made by Mr. Gladstone and Lord Salisbury that the British occupation would only be temporary. The article adds that the dispute between England and France regarding Egypt can only be fruitless, and might lead to war between the two countries, and that in such a war France would be without allies — M. de Laboulaye, the French Ambassador to the Court of Madrid, has been transferred to St. Petersburg to fill a similar position there in succession to General Appert, who had been recalled by the French Government some time ago.—The filling up of the appointment so long vacant is regarded as a symptom of close friendship between Russia and the French Republic.

St. Petersburg, 27th: The Russian journals state that the troops on board the Russian cruisers will occupy Varna unless the Russian subjects there are released.—The correspondence which has passed between England and Russia regarding the Afghan frontier question, extending from 1872 to 1885, has been officially published here.

Cape Town, 27th: News has been received here that the force of Pondos, which had assembled on the border after their invasion of Xesibeland, has dispersed, and everything for the present is quiet in that region.—The Natalians are demanding their right to assume the protectorate over Zululand, but the Hon. E. Stanhope, the Secretary of State for the Colonies, dissents from it.

London, 28th: The Chief of the City of London Police has forbidden the intended procession of the unemployed, under the auspices of the Social Democratic Federation, which was to follow in the wake of the Lord Mayor's Show on the 9th proximo, as he feels sure that it will lead to a violent and disgraceful breach of the peace.—Mr. Hyndman, on behalf of the Socialists, has replied demanding what authority the Chief of the City of London Police has for forbidding the intended demonstration.—The special Newmarket Sweepstake of £1,000 each, which was to have been run for by Ormonde, Melton and Bard, has been abandoned.

Paris, 28th: The *Siecle*, in discussing the Egyptian Question, endorses the remarks of the *Temps*, and says it is no question of summoning England to evacuate Egypt.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first

stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

"To Mr. A J White" "W S Forster.

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Per Str. *California*, 24:

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From Port Said—Signor Gorini, Madame Gorini and nine others.

Per Str. *Titania*, 25:

From Trieste—Major and Mrs Eden, Major and Mrs Neal, Mr and Mrs Roscher and infant, Mrs B Backer, Miss Dannenberg, Mr and Mrs Y Posner and two children, Mr and Mrs O Weylands & child, Mr and Mrs Henke, Miss M Glanz, Mr M Macauliffe, Mr C Schmidt, Mr G Bielfelder, Mr C H Prumler. Mr H Maclean, Mr W Bohning, Mr Wernegg, Mr E Lang, Mr A Favre, Mr W Poch, Mr P Braccer, Major Rennick, Mr G Davidson, Mr Hofmann, Mr de Hirsch, and Mr E Goodall.

Per P. and O. Str. *Parramatta*, 25:

From London—Lord Shaftesbury, Mr and Mrs Withy, Mrs Sladen and two daughters, Lady Edge and family, Col C L Prendergast, Mrs Riesiay, Mr W C Holmes, Mrs Jas White, Mrs Winckworth Scott, Col and Mrs LeGeyt, Rev A C Maitland, Rev W S Kelly, Mrs Galpine and two daughters, Sir Samuel and Lady Baker, Mr J D Lees, Mr F Clegg, Mr and Mrs Highet, Miss R James, Mrs Buckingham and infant, Mr J B Dick, Mr and Mrs R Woolcombe, Governor F W Halliday, Mrs Fortune and child, Mr J S Brown, Mr F Grant, Mr C J R Scovell, Mr W Nathan, Mr F W Carne Mr D W Aikman, Mr J C Lyle, Mr R Barnes, Mr G C Beresford, Mr J L Searight, Mr A H Brown, Mr Paget Toynbee, Mrs Wilson and infant, Miss Grey, Mrs and Miss Tollemache, Mrs Story, Mr E R Smitham, Mr and Mrs John and family, Mr A Leith, Mr Williams, Mr Curamusky, Mrs Emerson and infant, Dr and Miss Tyler, Miss William, Mrs Couldrey and family, Lieut R P Warren, Mr James Moore, Capt Carew, C I E, Mr Rankine, Mr Gemmel, Mr Joseph Haynes, Mr J Hayes, Mr James White, Mr J Burgin, Mr and Mrs Sharp and infant, Mr Sharp, Jr, Miss Sharp, Mr Charles Taylor, Mr G Reed, Mr J Walker, Mr D Knight, Mr W Dennis, Mr A Cook, Mr S Holland, and Mr A E Dickinson

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From Suez—Mr Jamura Mr Grigy and friend

From Aden—The Bishop of Bombay and Rev C King

Domestic Occurrences.

BIRTH.

Carroll—At 78, Wellesley Street, Calcutta, on the 15th October, the wife of the Rev. W. A. Carroll, Principal of the Calcutta Boys' School, of a daughter.

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